



MEDICAL

# NEWS-PAPER;

OR,



THE DOCTOR

AND

THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

*The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS.*—ECCLES. XXXVIII. 4, 7.

VOL. I.

BOSTON, TUESDAY, MAY 28, 1822.

No. 9.

## HISTORY OF MEDICINE—No. I.

[Our readers, are particularly requested to peruse the history of medicine, in this and following numbers; as they will find many important and instructive things, in this history of medicine for more than two thousand years past.—*Editor.*]

"MEDICINE is the art of preventing, curing, or alleviating, those diseases to which the human species are subjected.

The fabulous history of the ancients derives this art immediately from their gods; and even among the moderns, some are of opinion that it may justly be considered as of divine revelation. But without adopting any supposition of which no probable evidence can be given, we may conclude that mankind were naturally led to it from casual observations on the diseases to which they found themselves subjected; and that therefore, in one sense at least, it is as ancient as the human race.—But at what period it began to be practised as an art, by particular individuals following it as a profession, is not known. The most ancient physicians we read of were those who embalmed the patriarch Jacob by order of his son Joseph. The sacred writer styles these physicians *servants* to Joseph: whence we may be assured that they were not *priests*, as the first physicians are generally supposed to have been; for in that age we know the Egyptian priests were in such high favour, that they retained their liberty, when, through a public calamity, all the rest of the people were made slaves to the prince.

It is not probable, therefore, that among the Egyptians religion and medicine were originally conjoined; and if we suppose the Jews not to have invented the art, but received it

from some other nation, it is as little probable that the priests of that nation were their physicians as those of Egypt.

That the Jewish physicians were absolutely distinct from their priests, is very certain. Yet as the Jews resided for such a long time in Egypt, it is probable they would retain many of the Egyptian customs, from which it would be very difficult to free them. We read, however, that when king Asa was diseased in his feet, "he sought not to the Lord, but to the physicians." Hence we may conclude, that among the Jews the medicinal art was looked upon as a mere human invention; and it was thought that the Deity never cured diseases by making people acquainted with the virtues of this or that herb, but only by his miraculous power. That the same opinion prevailed among the heathens who were neighbours to the Jews, is also probable from what we read of Abaziah king of Judah, who having sent messengers to inquire of Baal-zebub god of Ekron concerning his disease, he did not desire any remedy from him or his priests, but simply to know whether he should recover or not.

What seems most probable on this subject therefore is, that religion and medicine came to be mixed together in consequence of that degeneracy into ignorance and superstition which took place among all nations. The Egyptians, we know, came at last, to be sunk in the most ridiculous and absurd superstition; and then, indeed, it is not wonderful to find their priests commencing physicians, and mingling charms, incantations, &c. with their remedies. That this was the case, though long after the days of Joseph, we are very

certain; and indeed it seems as natural for ignorance and barbarism to combine religion with physic, as it is for a civilized and enlightened people to keep them separate. Hence we see, that among all modern barbarians, their priests or conjurors are their only physicians.

We are so little acquainted with the state of physic among the Egyptians, that it is needless to say much concerning them. They attributed the invention of medicine, as they did also that of many other arts, to Thoth, the HERMES or MERCURY of the Greeks. He is said to have written many things in hieroglyphic characters upon certain pillars, in order to perpetuate his knowledge, and render it useful to others. These were transcribed by Agathodemon, or the second Mercury, the father of Tat, who is said to have composed books of them, that were kept in the most sacred places of Egyptian temples. The existence of such a person, however, is very dubious, and many of the books ascribed to him were accounted forgeries as long ago as the days of Galen; there is also great reason to suspect that those books were written many ages after Hermes, and when physic had made considerable advances. Many of the books attributed to him are trifling and ridiculous; and though sometimes he is allowed to have all the honour of inventing the art, he is on other occasions obliged to share it with Osiris, Isis, and Apis or Serapis.

After all, the Egyptian physic appears to have been little else than a collection of absurd superstitions. Origin informs us, that they believed there were thirty-six demons, or gods of the air, who divided the human

body among them; that they had names for all of them: and that by invoking them according to the part affected, the patient was cured. Of natural medicines we hear of none recommended by the father of Egyptian physic: except the herb *moly*, which he gave to Ulysses in order to secure him from the enchantments of Circe; and the herb *mercury*, of which he first discovered the use. His successors made use of venesection, cathartics, emetics, and clysters. There is no proof, however, that this practice was established by Hermes; on the contrary, the Egyptians themselves pretended that the first hint of those remedies was taken from some observations on brute animals. Venesection was taught them by the hippopotamus, which is said to perform this operation upon itself. On these occasions, he comes out of the river, and strikes his leg against a sharp-pointed reed. As he takes care to direct the stroke against a vein, the consequence must be a considerable effusion of blood; and this being suffered to run as long as the creature thinks proper, he at last stops up the orifice with mud. The hint of clysters was taken from the ibis, a bird which is said to give itself clysters with its bill, &c. They used venesection, however, but very little, probably on account of the warmth of the climate; and the exhibition of the remedies above mentioned, joined with abstinence, formed the most of their practice."

### To the Public again—or the Doctor's Trial.

The public have been told that Samuel Thomson commenced a suit against the Editor, for a trespass on his "patent medicine," as he called it. Not far from the time of doing this he published in the Boston paper or papers, the following as a warning against me, and to prevent the ignorant, from trouble and expense by purchasing medicine of Elias Smith, or employing him to administer medicine, "secured to him by patent."

#### TO THE PUBLIC.

"WHEREAS Elias Smith has been built up and instructed by me in the use of my system and practice, while employed as my agent;—but all authority whatever from me to use my medicine or practice, except in his own family, has long since ceased; and to clear himself of trespass, as I am informed, he denies using the medicine or system of practice secured to

me by patent; and is suspected of using them by counterfeiting or intermixing them with other things, in order to take to himself the privileges only belonging to me.—This is, therefore, to caution the public against receiving any medicine or information from him under any authority of mine, as the one who uses as well as the vender, is exposed thereby to the penalty of the law.

N. B. Genuine Medicine is kept constantly for sale by my agent, E. DARLING, No. 21, Back Street, who is authorised to use my system of practice, and to sell family rights; and also to use my Electric Machine, which has proved very useful in all obstructed cases.—He is the only agent at present for the town of Boston. SAMUEL THOMSON.

Aug. 30, 1821.

It is about certain that the Doctor felt a degree of importance, when he wrote this piece, which he then little thought would vanish on the morning of May, 17, 1822. It is not a small thing to be suspected of counterfeiting, as he here states; nor a pleasant thing to be charged with taking that which belongs exclusively to another.

It was at least an unpleasant thing to be taken and held in the Marshal's custody, as I was, until bail on real estate, free from all incumbrance, for three thousand five hundred dollars could be obtained. This was my situation for some.

After all this was done, the Doctor was not easy, until he had published the above, as a sample of the spirit he possessed.

Having for several years witnessed his manner of treating those who displeased him, it was my determination, never to submit to his rage, if he should happen to be displeased with me, as he had been with others.

Some time in the fore part of the year 1821, he became offended with me, and told others of it. Without telling me of another agent, he first carried away some books: then some bottles, & in a few days after, all his medicine, without ever mentioning the thing to me.

I sent to his new agent for medicine; he refused to sell me any, saying the Doctor had forbid his selling me any. I continued preparing medicine, and administering the same to the sick, when called upon. The more he warned the people against me, the more they applied to me; so that it was said, he and his agent were almost out of business.

I told his agent, if the Doctor put me to any cost, I would publish all the secrets and inconsistencies of his books, and a book which should contain such information as people could depend on. All this has been done, since he laid me under bonds for my appearance at court.

The time set for the trial was in October last. Thinking he might get over his rage, and for other reasons, I thought it best to put the suit over till May; concluding he would,

upon mature deliberation, drop the action, which I was confident would be against him; as he had once been tried for his life for administering what he charged me with administering; though I never used medicine as it was proved he used it for the young man in Beverly, as mentioned in our last number.

Notwithstanding all these things, the Doctor was determined to have his patent tried—saying to an acquaintance of his, "I must put Smith down, or he must put me down. On the day of the trial, (May 17th 1822) the Doctor appeared in Court, with all the force he could muster; lawyers, witnesses, a writ about a yard long, and all the patent he obtained at Washington. My force consisted in a good cause; a learned and active lawyer, about two witnesses to each particular I meant to prove, if called upon.

One of his lawyers, endeavoured to open the case, read the writ, and stated what they expected to prove to the judge and jury, as to the trespass of Smith, &c. &c. &c. The learned Judge called on the lawyer to produce the patent for the Doctor's new discovery. He read over a kind of confused mass, called six numbers, and what they would do, &c. The Judge observed that there was no patent, though there might be good medicines described. He finally decided, without the plea of lawyers, or the verdict of the jury, that the Doctor had no patent, and of course, there was no cause of action. This ended the matter, as there was no ground for such a prosecution. The whole time taken up, in deciding this mighty affair, I judge to be about half an hour.

After about nine years of worry, threatening and advertising individuals, it comes out that other men have as much right to prepare and use medicine, as the Doctor.



### SUDDEN AND JOYOUS DEATH!!!!

DIED, suddenly, on Friday the 17th inst. between the hours of 9 and 12 o'clock, A. M. in Boston, (old Court House,) not much lamented, Doctor Samuel Thomson's PATENT, for the exclusive right of using herbs, Nos. 1, 2, 3, 4, 5, 6.

This death was occasioned by an unexpected blow, unseen until too late to be prevented. This Patent was by the Doctor considered an insurance of the income of herbs, seeds, barks and roots, to him and his heirs for years to come.

The death of this patent must be more severely felt by the Doctor than would have been the death of his wife, whom he has di-



forced, being desirous to get rid of her sooner than death would remove her.

This death must cause great and constant grief to the doctor, as it was expected it would be his companion, income, and comfort, after getting rid of his house, farm, wife and children, in the manner he has. But alas, it is dead, and no resurrection can rationally be expected.

We may suppose that the Doctor has occasion for the following lamentation, not altogether unlike that of David, for his son Absalom.

"O my patent, my patent, my six numbers! How art thou fallen, fallen!! To rise no more! My only hope in old age, when grey hairs are upon me! Art thou gone forever! Cannot the President of the United States and Congress revive thee, or raise another from thy ashes! Can I not get that renewed which never was! O my patent! How much I have endured for thee! For thee in prospect, I have suffered in Newbury jail, and in Salem been tried for my life! Since thou becamest mine in 1813, how have I on thy account, triumphed over mine enemies, thinking thou wast my friend, and my sure inheritance. How have I rallied the doctors! How many twenty dollars have I obtained by thee from individuals, and four hundred dollars from the town of —, with many other valuable acquisitions.

How have I by thee routed Drew;—put down Holman, advertised Stevens, and laboured in vain to put down Smith! With thee in my possession, I thought to do according to my will, (right or no right) and according to my will put up or down whom I pleased, without giving any account of my matters.

O my Patent!—But for that inflexible Smith, whom I could not scare, flatter nor drive, thou wouldst have long, long been mine; but he was stubborn and thou art gone!

Ah, where now are all my boastings of a victory over him! He is where by thee I expected to be—and by thy death, I am now where I should have situated him.

Art thou dead! Art thou gone forever!—Alas! my likeness and motto—"His system and practice originating with himself!" Must my sign of Patent Medicines, at No. 21, Back Street, come down! Are all my agents gone! Can I no longer refuse money for "my medicine," secured to me by patent! when I am

unreasonably offended with any one! Must all my right of medicine, valued in thy life time at thousands, now become an incumbrance of the garret! Ah, whither shall I flee! We is me, I am undone!

O my Patent! Thou wast never real, thou wast a phantom, thou didst never exist but in name, and in this now thou art gone, and I am left alone to mourn for thee in silence.

### "I am going into the Country for my Health."

This has become quite a fashionable thing at the present day. A man or woman in the seaport is taken sick, or does not enjoy good health. They apply to a Doctor for help; he directs pills, powders, blisters, issues, sea-baths, calomel, spare diet, &c. enough to bring down a well man; and all to no good purpose. "Doctor what shall I do? I am no better, and I do not know as I shall ever pay you, my bill is now so large." You had better go into the country, or to the Southward, or to Europe, or up the Straights, or to Africa. In the country, where the seaport people are sent, they are sick, and are directed to take salts, arsenic, squills, &c. &c. They are no better. "What shall I do Doctor?" You had better go to the salt water; take a change of air, go on the water, and be sea-sick. They do all this, and feel a little better for a while, and then, after all this trouble and expense, they still say, "Doctor, I am no better."

If going into the country is the best Doctor, why not take this first, and save the other trouble and expense.

This mode of treating the sick, puts me in mind of a whimsical man who imagined the devil lived in his house, and concluded to move away to get rid of him. After loading up his goods, and getting ready to go, some one spake out from the cart, "we are all going together." The man, thinking it was the devil, which spake replied, "Well if you are going, I will stay, for if I must have your company, I may as well have it here as in any other place." When people go into the country for their health, they carry all the cause of their sickness with them. Filthy garments do not loose their filth by carrying them into the country, but by cleansing them. Remove the cause of sickness, and a man will be well in any place. Remove the cause and then enjoy health wherever you are. "First make clean the inside of the cup."

### REMARKS ON MEDICINE—NO. II.

I know it will be said, that diffusing medical knowledge among the people, might induce them to tamper with Medicine, and to trust to

their own skill instead of calling a physician. The reverse of this, however, is true. Persons who have most knowledge in these matters, are commonly most ready both to ask and to follow advice, when it is necessary. The ignorant are always most apt to tamper with Medicine, and have the least confidence in physicians. Instances of this are daily to be met with among the ignorant peasants, who, while they absolutely refuse to take a medicine which has been prescribed by a physician, will swallow, with greediness, any thing that is recommended to them by their credulous neighbors. Where men will act even without knowledge, it is certainly more rational to afford them all the light we can, than to leave them entirely in the dark.

It may also be alledged, that laying Medicine more open to mankind would lessen their faith in it. This would indeed be the case with regard to some; but it would have a quite contrary effect upon others. I know many people who have the utmost dread and horror of every thing prescribed by a physician, but who will, nevertheless, very readily take a medicine which they know, and whose qualities they are in some measures acquainted with. Hence it is evident, that the dread arises from the doctor, not from the drug.—Nothing ever can or will inspire mankind with an absolute confidence in physicians, but an open, frank, and undisguised behavior. While the least shadow of mystery remains in the conduct of the Faculty, doubt, jealousies, and suspicions, will arise in the minds of men.

No doubt, cases will sometimes occur where a prudent physician may find it expedient to disguise a medicine. The whims and humours of men must be regarded by those who mean to do them service; but this can never affect the general argument in favor of candor and openness. A man might as well alledge, because there are knaves and fools in the world, that he ought to take every one he meets for such, and treat him accordingly. A sensible physician will always know where disguise is necessary; but it ought never to appear on the face of his general conduct.

BUCHAN.

### DARK SAYING.

The Doctor,—has got his likeness engraved on copper.—Underneath is the following—

"SAMUEL THOMSON—BOTANIST."  
"His System and practice originating with himself."

Some one, skilled in dark sayings, is requested to give us an explanation of this, if they can.

Question. Would it not be proper for the Doctor to take off the word Patent, on his Sign, at No. 21, Back-Street,—or take down the Sign?

## MEDICAL POCKET BOOK, &amp;c.

Just published, and for sale at No. 56, Middle-street, Boston; a valuable work, entitled, "*The Medical Pocket Book, Family Physician, and Sick Man's guide to Health.*" By ELIAS SMITH. Price five dollars.

This valuable work, consists of three parts; 1. The different kinds of Vegetable Medicine, used by the author. 2. The manner of preparing and using them. 3. A description of the various diseases in which they are used, and the manner of applying them for the relief of the sick.

The different parts are made so plain, that in a great variety of cases, those who have the book, may prepare and use medicine without applying to any physician whatever.

The public have now no occasion to fear that *Mr. Thomson* will prosecute them for using such medicines as are in this work described, though he has so often threatened them; as the Court has decided that he has no Patent for any kind of Medicine.

This Book can be sent by mail, in a pamphlet form, to any part of the country; though the law does not allow bound books to be sent by mail. Any person wishing them, by enclosing five dollars by mail, will have them forwarded punctually as they direct.

Orders for the Books bound, according to the above conditions, will be attended to punctually.

To the Friends of the Medicine of our own Country.

It is proposed by several in Boston to form a Botanic Society, for the purpose of obtaining useful knowledge of Disease and Medicine, to expose hurtful practices, obtain the best Medicine, and the best mode of using the same.

The same might be done by the members of the societies who were once formed, in Eastport, Portland, Portsmouth, Philadelphia, and other places, that are now scattered, and done away.

## ENVY AND DETRACTION.

*Philip of Macedon* said, He was beholden to the *Athenian* Orators for reproving him; for he would endeavour both by Words and Actions to make them Lyars. And *Plato*, hearing it was asserted by some Persons that he was a very bad Man, said, I shall take Care to live so, that no body will believe them.

Nothing is truly infamous, but what is wicked; and therefore, Shame can never disturb an innocent and virtuous Mind.

The surest Sign of a noble Disposition is, to have no Envy in one's Nature.

'Tis an excellent saying of *Antoninus*, the great *Emperor* and *Philosopher*, No Man was ever unhappy for not prying into the Actions and Conditions of other Men; but that Man is necessarily unhappy, who doth not observe himself, and consider the State of his own Soul.

Our industrious Search and Inquiries should chiefly be employed about our own Affairs at home; for here we shall find so many Offences in our Conversation, such Variety of Perturbations in our Souls and manifest Failures in our Duty, that it will take up so much Time to reform them as not to leave us any Leisure to be Impertinent or Ill-natured in remarking upon the Faults of others.

The Public are informed, that the Editor keeps constantly on hand, genuine Vegetable Medicines, (free from Patents,) at No. 56, Middle-st. Boston. Among the Many are the following—

## Vegetable Powders.

These Powders are designed to warm the stomach and bowels, to remove pain, and in the first stages of fever to throw it off; to quicken the circulation of the blood, and are peculiarly useful to such as are troubled with cold hands and feet, particularly females. They are done up

in ounce papers, with directions for using them. Price 20 cents per oz.

## Vegetable Elixir.

This is a valuable medicine, in a great variety of cases, and is safe in all conditions.

It is useful in the following cases. For pain in the head, teeth, stomach, bowels, or limbs. In cases of the rheumatism and swellings of the joints, it gives great relief. In cases of cramps in the stomach, bowels, and limbs, it affords immediate relief. Applied to cuts, bruises, and slight burns, it effects a speedy and easy cure. Applied to warts, it removes them. People troubled with weakness and pain in their backs, will find relief by bathing with it 2 or 3 times a day. It will cure a recent relax, by taking a table spoonful, 2 or 3 time in a day.

## Vegetable Ointment.

This is designed wholly for outward applications, and is good for callouses, swellings, sprains, bruises, tightness of the sinews, stiffness of the joints, and for corns.

## Vegetable Bitters.

These Bitters are useful for jaundice, loss of appetite, indigestion, pain in the stomach and bowels, costiveness, swellings in the bowels, &c. they are safe in all conditions for male or female. Price 50 cents per junk bottle.

In addition to these, may be had at No. 56, Middle-street, Salve of an excellent quality—Cough Powders—Syrup for Dysentary. &c.

To Readers and Correspondents.

6 The Preacher No. 4, is omitted for want of room. It will appear in our next.

The first Book of *Samuel*, chapter first, is received, and will be attended to, in its place.

## Teeth Extracted.

TEETH extracted in a safe and easy manner, at No. 56, Middle-street, at 25 cents each.